

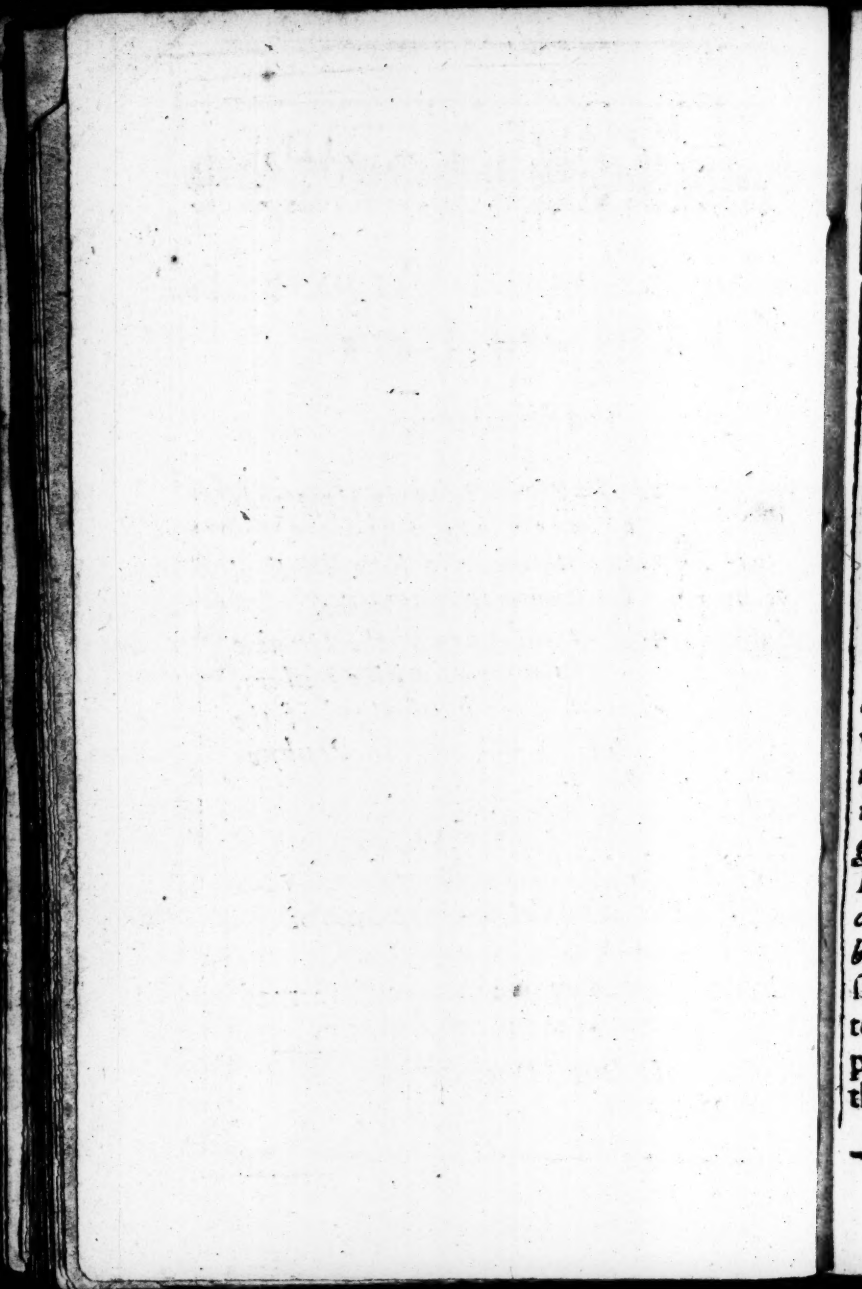
Doctor Martin,
Late Dean of ELY,
HIS
OPINION.

Con-
cerning

1. *The difference between the Church of England and Geneva.*
2. *The Pope's Primacy as pretended successive to St. Peter's.*
3. *The Authority of the Apostolical Constitutions and Canons.*
4. *The discovery of the Genuine Works of the Primitive Fathers.*
5. *The false brotherhood of the French and English Presbyterians.*

Together,
With his Character of divers
English Travelers, in the time of
our Late Troubles.
Communicated by five pious and learned
Letters in the time of his Exile.

L O N D O N,
Printed Anno 1662.





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Doctor



D. Martin
HIS
LETTERS.

The First Letter

A Monsieur

Monfr. Rich. Watson
Gentilhomme Anglois.

à CAEN.

Paris. Octob. 13. 1659.



Most Worthy Sir,



Have had the happi-
ness, and comfort,
since you left Eng-
land, to hear of God's

Providence over you, under the

B

shelter

1. Letter
 2 Lord
 Hopton,
 and Mr.
 Fr. Co-
 ventry.

Mr. Tho.
 Coven-
 try.

shelter of ^a two Right Honourable persons of worth and quality successively, such as no mans discovery among our Nation, at home, or abroad, shall readily parallel; wherein God hath remarkably graced you (as I have had sensible experiment) with the honor to be his means, and instrument, to dispose and refine, so timely, from this worlds contagion, such a generous, and gracious soul, for that everlasting *Aureola*, abiding and expecting such virgin-souls, so untainted from worldly pollutions, and these *Parisian* infections. I do therefore congratulate you that joy, and could heartily wish that my self were able to make up so good a part of my account, when wee must all make our reckonings for all the daies allowed us in this last
 and

and worst period of a most dangerous and desperate world.

1. Letter

Mr. Boken was with mee, and exceedingly refreshed my dull, and sad thoughts, with the memory of your worth, and constancy in your studies for the publick. His presence to mee was doubly grateful, and delightful, both in regard from whence hee came, and to whom hee went. Into what acceptance, or satisfaction, his own goodness might digest our communication here, I know not: But I am sure his short abode here (for hee stayed not above two or three daies, and of them allowed mee not above three or four hours) left mee much doubtful, whether I received more pleasure, and comfort in his Conversation and Company, or sorrow at his so sudden and

B 2

quick

I. Letter

*English
travelers
of two
sorts.*

quick departure. For all our other *English* that come here (not to judge above my understanding) seem to mee, at best, but part of a *Faction* (which *England* continually belcheth out) in something or other, weary of the wickedness of their waies; yet but a sort of *Samaritanes*, who fear the *Lord*, because of the *Lions*, and serve the God of the Nation from whence they come. I must except two since *Dr. Duncon* left us, *Mr. Pullen*, whose virtue Intellectual, and Moral, is so singular, that hee needs no name of a Colledge to fame, or individuate him: & *Mr. Colebrand*, who what hee wants of the other in time, and years, hee makes up in courage, and spirit; for hee, with *St. Paul*, dares, in as great a City as *Antioch*, withstand men to their faces,

faces, wherein they are to be blamed. All the rest seem to mee to
 be of the sort of such Froggs, over whom *Jupiter* appointed a
Logge, that made a great noise only, to be their Guide and Ru-
 ler. For they now generally *Apostatize* from their Cause, belye
 their own *Conscience*, and pro-
 " fess that our Religion, Faith,
 " and Worship (which hath
 " groaned so long under this
 " fiery and direful persecution,
 " both in *King* and *Clergy* espe-
 " cially) is all one and the same,
 " in all essentials and necessities,
 " with theirs, who have been
 " the Devils instruments, by
 " Gods permission, for our sins,
 " to bring all this misery and
 " confusion upon us. You would
 bleas your self to hear what
 Doctrines, Uses, Proofs, and
 Reasons are made of this *Apo-*
 B 3 *stasie,*

1. Letter

The
Kings
craft a-
bused.

stacy, for the hardening of
mens hearts in their villanies,
and for the disheartening of o-
thers in their piety, both here
and in *England*, when they are
taught this new lesson, by such
as profess themselves set here
by the *King*, for the direction of
such as desire to keep them-
selves in the Faith, and Com-
munion wherein they were
"made *Christians*: that they
"have all this while been mis-
"led at home in error, for that
"wee in *England* (if wee had
"but known our selves) are, and
"alwaies were, of the same Re-
"ligion and Church, in all es-
"sentials, and necessities, with
"those whom all this while we
"have resisted, even to blood;
"and that all the direption of
"our goods, imprisonments and
"sufferings, have been but so
many

I. Letter

“ many Martyrdomes, and wit-
“ nesses of our own Faction,
“ Folly, and Ignorance of the
“ Truth, and which the *Parlia-*
“ *ment* held forth unto us in all
“ necessities: that all our *Bi-*
“ *shops*, learned men, and unne-
“ cessary lights of our Church
“ (when in their Controversies
“ against *Papists*, they maintain-
“ ed the contrary) did all of
“ them give a false light; and
“ that the *Papists*, in that point,
“ being in the right, have been
“ most wrongfully born down,
“ for that *England* and *Geneva*
“ are, and alwaies were (in es-
“ sentials, and all necessities) one
“ and the same Church, and
“ Religion: neither did our Sa-
“ viour, or his Spirit, in his last
“ will and testament, ordain a-
“ ny Apostles of his Churches
“ (as wee call them, *Bishops*)

I. Letter “for the perpetual regiment
 “and succession of his Catho-
 “lick Church, necessarily: but
 “they were brought in only by
 “Ecclesiasticks, for the expedi-
 “ence of their times; and may
 “therefore be laid aside by the
 “same Authority, when some
 “more expedient way may be
 “found out. *Deus bone!*

—*Censore opus est, an Aruspice, nobis?*

In all which respects, you may conceive how deeply obliged I stand to you, both for the comfort of your company in spiritual society and communion, whereof your Judgement and Piety (expressed in your Letter) assures mee; for Dr. *Basiers* Letter, and *Diatribes*, and for satisfying my longings, to see the Religion, and Faith, of our *Country-Cassander*, that Pious and learned *Catholicus Pacificus*, who

F. J.
 Barnes.

who seems to mee to have written, with some illustrations, the summary and contents of a great part of *Tortura Torti*. Neither is there any thing in the 2, 3, or 13. chapters (to the utmost of my Apprehension) that can any waies offend the *Church of England*, or any member thereof. There is indeed (in the last of those chapters you mention) something (but nothing to our Church) by way of consequence intimated, which will hardly hold conformity with the Catholick practice, and records of Christs Church; but if the Consequence be stretched to the furthest, it will prove matter only of the Authors private opinion. As [*Primatus ille, stando in jure divino, non confert Papæ in reliquos Episcopos plus Auctoritatis, quàm habet Primus Præses*]

1. Letter

His private opinion of the Popes Primacy discussed

1. Letter *Præses Parliamentarius in reli-*
quos Senatores] Most certainly
true. *Stando in Jure Divino, non*
plus; but because hee that sticks
only at the comparative degree,
may grant the positive; the
question will be, Whether *Pri-*
matus ille, stando in Jure Divi-
no, conferat tantum Authoritatis,
&c. for neither the Pope, nor a-
ny body for him, did ever yet
challenge any prerogative (*Stan-*
do in Jure Divino) immediat-
ly, but by the mediation of St.
Peter. And if our Saviour had
given St. *Peter* any such extra-
ordinary Primacy amongst the
other *Apostles*, yet all men know,
Potestas extraordinaria non tran-
sit in Successorem. The Truth
is evident, that no Primacy, or-
dinary, or extraordinary, was
conferred upon St. *Peter*, or a-
ny other of the *Apostles*, but
quite

quite contrary, in those words, *1. Letter*
Vos autem non sic; so that, *Stan-*
do in Fure Divino, All Apostles,
i. e. Bishops of Churches, are in
every respect of equal Primacy,
by *Christs* institution. Neither
is it credible, that that God,
who had conferred such a Pri-
macy upon St. Peter, among the
rest, would ever have directed
or inspired St. Paul, to have
withstood him publickly to his
face, in that wherein hee was
to bee blamed; but would ra-
ther, for the preservation and
respect of that order and Pri-
macy, which himself had insti-
tuted among them, have in-
formed St. Paul to have taken
his Superior privately aside (as
St. Peter himself sometime did
our Blessed Saviour) and to have
told him, that surely hee went
not the right way to the Truth
of

1. Letter

of the Gospel; but not to have reprehended and controlled him so openly, before them all, to the scandal of the *Primacy*, wherein God had invested St. Peter, and forgetting the *decorum* of his own subordination, and the others superiority. And when St. Philip the Deacon, *Act. 8. 14.* having converted and baptized *Samaria*, gave notice thereof to the Colledge of *Apostles* at *Ferusalem*, they sent unto them Peter and John, sayes the Text, *to confirm them*; and *vers. 17.* They laid their hands upon them (in the Rite of Confirmation) and they received, &c. A thing incredible, that the Inferiour *Apostles* should, upon Canonical Record, send their *Primate* and *Superiour* (*Stando in fure Divino*) to administer their Decrees; which St. Peter's pretended

1. Letter

pretended successor, or any *Primus Præses Curia Parliamentaris* would think foul scorn to admit. *Primacy* then (*Stando in Fure Divino*) wee finde none in *St. Peter*, unless wee should account precedency in time to be a *Primacy*, in which respect hee is most commonly among others named first, and yet not alway so neither; for *Gal. 2. 9.* Wee read of *James, Cephas, and John, which seemed to bee Pillars.*

And I beleeeve, in the second Paragraph of the παραλειπομένων, in the same chapter, you will finde the like hallucination, wherein hee states the *Primacy* of the *Bishop of Rome*, out of *Vigorius*, and *St. Cyprian*, His verbis: *Primatus ad hoc non erat, ut omnia pro imperio ageret successor Petri, sed ut Consilii Ecclesiastici,*
i. e.

1. Letter i. e. *Cleri esset moderator & Præses, ut ait Cyprianus, & in rebus arduis & magni momenti Concilium Episcoporum cogeret, &c.*

The Apostles Canons, of what ambiguous authority.

What Council the Bp. of Rome might summon.

For his ground hereof from the *Apostles Canons*, they were never held of undoubted authority in the Church of Christ, many of them, in their very terms and style, bewraying themselves to be many hundred years of latter date than the *Apostles times*. And for the matter it self, the whole Christian world knows it to bee otherwise. For *St. Cyprian* living in an Age, before there was any *Christian Emperour*, or any *general Council*, cannot bee understood to speak of such, but only of *Provincial*, or *Patriarchal Councils*, and such the *Bishop of Rome*, within his sphere, might summon, no otherwise than any other

other *Patriarch*, and *Exarch*, or *Metropolitan*; which stands only *jure Ecclesiastico*, not *Divino*; But if it be intended to a general Council, the Christian world knows that the *Bishop of Rome*, for a thousand years after *Christ*, and above, cannot so much as pretend to have summoned and called any general Council; or to have presided *ex officio*, in any so summoned, but onely as all other *Patriarchs*, (which was a condition essential to make any *Council General*) he in person, or in his *Legate*, was present in all such. For hee was a *Suiter*, and humble *Petitioner* to divers Emperours, both, immediately, and by the mediation of friends, to have a *General Council* call'd within the precincts of *Italy* (as appears by *Pope Leo*, and hee no *Microphyschal*

1. Letter

1. Letter chal Pope neither, especially in his 23, 24, and 26. *Epistles*) and yet could never obtain, *Dum stetit Ilinm*, till Pope Innocent the first, above a thousand years after Christ, usurped the Imperial Right, to call the first *Lateran Council*, if the *Oriental Churches* will give leave to call it *General*.

The *Lateran Council*.

Young *Justellus*

For young *Justellus*, I have had some little discourse with him, and might have had more, but that I finde him a most affected *Hugonote*, and either not to understand the *Canons* of the *Universal Church* (which his Father (though not first) set forth so collected) or to want *Logick* and *Reason*, to discover the necessary Consequences that necessarily follow from thence. But if there bee any truth told in *Paris*, you need not

not trouble your self about him, or any notes of his Fathers, for what is formerly out, and whatsoever he hath beside of his Fathers, that never yet saw light, is either just now come out from the Press, or very suddenly to come forth, for so much his great acquaintance, the *Corrector* of his *Press*, and our common friend *D. C.* assured mee above a month ago. Who doth make a great noise to reduce us and the *Hugonotes* to one and the same Communion in all necessities and essentials belonging to a Church, and loses nothing by it, neither here, nor in *England*. If you ever come to see Dr. *Heylins Confutation of Fullers Rhapsodical stories of the Church of England*, in the 29th. Page (which was sent by the *Dean*, and upon
C his

1. Letter

D. C.


1. Letter

his request, inserted by Dr. Heylin) you may inform your self further, *quantum mutatus* " *ab illo*. I would therefore no
 " waies advise you, in your
 " pious intentions and labours
 " for the vindication of the Ca-
 " tholick, and defæcated Truth,
 " to hope, or expect, the least
 " furtherance, or assistance, from
 " thence.

Most true and certain it is, that our bodies, lives, and fortunes, are not able to reach or extend to *God* himself; and therefore I do sympathize, and am cordially affected with your Faith and Obedience to *God*, in his holy *Catholick Church*, the *Communion of Saints*, and in his *annointed Servant* our *Sovereign*, whom hee hath set and placed here conspicuously upon earth, to receive that duty, service, and

and homage that wee professe
to bee due from us to him that
is invisible, wherein I shall alway
pray (so long as ever my life in
this world shall be given mee
for a prey) that I may finde
grace to be worthily reputed, in
such fidelity and obedience,

1. Letter



Your most unanimous
and Christian Brother,

EDW. MARTIN.

*Dr. Baſter's Letter, with
your Paper-Book, and
many thanks, is return-
ed by Loïſell, accord-
ing to your directions.*

2. Letter



The Second Letter.

Paris, New style
Febr. 13. 1660.



Worthy Sir,



Hough your Letters
do mee greater
pleasure, and give
more content than
any thing that this
Ludicrous City can afford: yet
the obfervance that you use, and
over-much distance that you
keep in your style, takes much
from their Grace, and renders
them to mee as things lascivi-
ously nauseous. Neither can I
imagine what you think of mee,
when

when you conceive, that I can, with any content, entertain such strained Courtship, spent upon mee (God knows) in vain. For I am (and that only by Gods acceptance) *an unworthy single Priest*: that's the best that any man can know of me, and therein I must know and acknowledge you my equal, unless you suspect mee to hold that sacred Order, to *suscipere magis & minus*. I forbear therefore to give you any Transcendent Attributes of *Reverence*, or such like insignificant title, because, as all men should do, so I write as I would be writ unto.

Pardon mee this rude Face of a Preface; your very first matter in your Letter puts mee to it, and continues mee in it, against my will; wherein you so much over-value my autosche-

2. Letter

How K.
James,
and Bp.
Andrews
have sta-
ted St.
Peters
Primacy

diaftical, and indigested censure of *St. Peters Primacy* over the other *Apostles*, as if I had sent you some rare stuff, which you had not, (and much better) of your own: or as if it were born with mee, or any way so appropriate and peculiar to mee, that no man might speak, write, or utter it, but by my leave, and under my license, which (God knows) I took up as water out of [the] common running River, whereof every man may take to serve his turn, without any offence, or injury to any other. You cannot conceive, that I can think, or imagine otherwaies, if you do mee right. *King James*, and *Bishop Andrews* both (names which any man may use with Honour) have most briefly, and plainly stated, and determined that whole

2. Letter

whole Controversie, by granting St. Peter a *Primacy inter Apostolos*: but none at all in *Apostolos*; which Bishop Andrews (as I now remember) grounds upon St. Paul's own words, 2 Cor. 12. 11. ἔδοξε ᾧ ὑπερέτα υἱὸς τῆς ἑκκλησίας τῶν ἀποστόλων, which the Apostle could never have uttered by the *Holy Ghost*, if hee had been behinde, or inferiour to St. Peter, by Gods own ordination, in any respect. I should therefore condemn any man (though it were my self) for a most unconscionable *Incloser*, and *Impropriator*, that should take upon himself to give another leave to speak, or write this or the like, which is as common for every one, as the Air which wee breathe.

For your other scruple about the *Apostolical Constitutions*,

2. Letter

The
Dean's
Judge-
ment con-
cerning
the Apo-
stolical
Consti-
tutions
and Ca-
nons.

you please mee exceedingly; for you object, and charge home, both with good *Authority*, and *Reason*. I shall therefore set you down all that I can call to mind of all my simple *Notions*, or reading concerning those *Ca-nons*, and all the Judgement that ever I was able to make, or conclude from thence; submitting and leaving it to your Judgement to advertise mee, whereinfoever you shall discover mee to have admitted any over-sight.

First of all I must begg your pardon for my years, and sundry other infirmities, contracted by prisons, tossings, tumblings, and exile from Books, and learned company, now these eighteen years. Yet I do very well remember, and acknowledge very many clear and pregnant

nant proofs, that the *Apostles* did make and give *Orders, Rules,* and *Constitutions* (beside those made in their first *Council* at *Hierusalem*, *Act. 15.*) for the *Churches* which they planted. To this purpose the *Scripture* speaks expresly, that *St. Paul*, *1 Cor. II. 2.* delivered them *Ordinances*, some whereof hee mentions in that chapter, as *ver. 4.* Every man praying or prophesying, having any thing on his head, shames his head. And *v. 7.* A man (at such times) ought not to cover his head. And *v. 5.* A woman ought not to pray with her head uncovered, for that is all one as if shee were shaven. And *ver. 14.* It is a shame for a man if hee have long hair. And *v. 15.* It is a praise for a woman to have long hair: for her hair is given her for a covering. And others

hee

2. Letter

Preg-
nant

proofs
that the
Apostles
did make
such.

2. Letter

hee made afterward, unless wee suppose him not so good as his word, for his promise (in the very end of that chapter) is, *Other things will I set in order when I come.*

And before in the 7th. chapter, v. 12. *But to the rest speak I, not the Lord: If any Brother have a wife that beleeveth not, if shee bee content to dwell with him, let him not put her away, &c.* And v. 17. *So ordain I in all Churches.* And our venerable Countryman Bede (as I remember) mentions *Austin the Monk*, and *Popes Legate* taxing the *British*, and *Irish Churches*, for keeping their *Easter* (in *quarta decimâ lunâ*) upon the *fourteenth day of the Moon* (being usually the very day of the *Full*) with the *Quartadeciman Heretiques*, and *Jews*, contrary to the determination

mination of that great Counsel 2. Letter
at Nice.

To which objection they made answer (as *Bede* witnesses) that they observed, and kept the *Rule*, and *Order* left by that beloved disciple *St. John*, to the *Asian* and *Eastern* "*Churches*; and therefore were "not tyed, nor bound to any "order of *St. Peter*; or his *Suc-* "*cessours* to the contrary. And for the *Nicen Council*, though (after it hath been received by the *National* or *Provincial Synods* and *Councils* of any Country) it doth oblige all persons of that Country to conformity, and observance of those *Canons*, upon guilt of hainous *Heresie*, or *Schism*: yet for those *Irish*, or *British Churches* (that were never summoned thereunto, nor had any *Bishops* present

The A-
pology of
the Bri-
tish and
Jewish
Church-
es for
their Ea-
ster.

The Ni-
cene
Council
when ob-
liging.

2. Letter

present thereat, no nor never had heard thereof) it could have no such effect to induce any such guilt upon them. But to return to our matter; This, and what hath been said before, is sufficient to convince mee, That the *Apostles* (for the *Churches* which they planted) did make *Canons*, and *Constitutions in Thesi*.

Arguments for the particular Constitutions of the Apostles being genuine.

Isidorus Hispalensis.

But now whether these particular *Constitutions* (which go abroad under the name of the *Apostles*) bee genuine, and of a legitimate Race in *Hypothesis*, I suppose is our main Question; And first that they are so, wee have the Judgement of *Isidorus Hispalensis*, *Bishop of Sivil in Spain*, and (as himself testifies in the latter end of his fifth Book *de Origin.*) living in the time of *Heraclius the Emperour*, and of that

that famous Catholick *Sisebutus* King of the *Visigothes* in Spain. This *Isidore* in his preface, which the *Compilers* place before their edition of the *Councils* (for I remember it not in *Isidore's* works), hath these words, *Denique propter eorum Authoritatem ceteris Consiliis preposuimus Canones, qui dicuntur Apostolorum (licet a quibusdam Apocryphi dicantur) quoniam plures eos recipiunt, & sancti Patres eorum sententias Synodali Authoritate roboraverunt, & inter Canonicas posuerunt Constitutiones.* Beside this, *Zepherine* Bishop of Rome (four hundred years before *Isidore's* time) in an *Epistle* to the *Bishops* of *Sicily*, makes mention of these *Apostolical Canons*; and *Leo* the 9th of that See (as long after *Isidore*) against an *Epistle* of *Abbot Nicetas*, is very earnest

2. Letter

Anno
Mundi
5857.
Circiter
Christi
600.

P. Ze-
pherine.

Leo the
9th.

2. Letter earnest for these *Constitutions* to bee the *Apostles*.

Arguments to the contrary.

Ancient Fathers.

Isidorus Cordubensis.

But on the other side again; That these *Constitutions* in *Hypothesis*, are not the *Apostles*. I think it can never be found, that ever those *Ancient* and *Holy Fathers* (as *Justin Martyr*, *Irenaeus*, *Clement*, *Origen*, *Eusebius*, *Hierom*, *Ambrose*, *Athanasius*, *Augustine*, or even *Gelasius* (all which have recited the writings of the *Apostles* to us) did ever so much as mention those *Canons* amongst the *Apostles* works. But this you will say is no waies positive to the point. I come therefore to *Isidore Bishop* of *Corduba* in *Spain* (contemporary with *St. Augustine*, and two hundred years before the fore-cited *Isidore*.) This *Isidorus Cordubensis* is cited by *Gratian* himself (*distinct. 16.*) in these words,

words. *Canones qui dicuntur Apostolorum* (saith *Isidore in Gratian*) *sive quia eosdem nec sedes Apostolica recipit, nec sancti Patris illis assensum prabuerunt, pro eo quid ab hereticos sub nomine Apostolorum compositi dignascuntur, quarevis in iis multa utilia inveniantur, ab Authoritate Canonica & Apostolica eorum gesta constat esse remota atque inter Apocrypha reputata.* And besides, many of those *Apostolical Canons* you will finde to be made in *Synods* (as the *Antiochen, Chalcedon, &c.*) a long time after the *Apostles* times: and those same *Canons* to be alledged by divers ancient Fathers of the Church, under the Name and Authority of those *Councils*, which would have been very injurious both to the dignity and antiquity of the *Apostles* them-

2. *Letter*

Many of those Canons made in after-Synods.

2. Letter

Origen's
fact.Their
repug-
nancy to
the times
they pre-
tend to.

themselves, had they been the first *Authors*, and establisters of them. Again, if it bee considered, any man may plainly and easily see the 21, 22, 23. of those *Apostolical Constitutions* to bee all Branches out of the first *Canon* of the *Council of Nice*. For if ever any of those three had been extant in any of the *Apostles* times, it is not to bee imagined or conceived, that ever *Origen*, that devout Christian, would have committed such a foul ἀρεσθησιασμός, or *Schism*, both upon his own body, and the *Churches* too. And indeed, any one that doth but run over those *Constitutions*, whether hee will or no, shall many times stumble upon many things repugnant to the Doctrine, Practice, and Idiom of those times which they pretend

to;

to; as I think it will bee a very hard business to prove, that in the *Apostles* times there were any *Metropolitans*, *Primates*, or any such one as the 34 *Canon* mentions (ὅν εἰδέναι χρὴ ἐν αὐτοῖς πρῶτον εἰς ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν) or as the 30 *Canon* supposes, that there were any *Bishops* in those times, that ever obtained that dignity by the favour or furtherance of any secular *Princes* in those daies, which *Princes* put down, and martyr'd many *Bishops*, but never in the *Apostles* times set up any, that ever I could read or hear of. No, No; That godly Provision for Churches in that *Canon* smells too rank of his Holiness, the 5th. *Evangelist*, and that *Vice-Dens*, who calls things (that never had any such being, nor indeed any being at all since the world

D began)

2. Letter
Metropolitans,
Primates,
 &c.

2. Letter

began) daily at his pleasure into the being of *Articles of Faith*. But too much of this, which to you I know can be no news.

Why Hispalensis prefixes the fore-said Constitutions to the Councils.

To draw therefore things to some conclusion. *Hispalensis* in that Preface before the Councils, grants, that those *Canons*, in his time, *a quibusdam Apocryphi dicuntur*: yet hee prefixes them before the Councils, upon these two grounds.

1. *Quoniam plures eos recipiunt.*

2. *Quoniam sancti Patres eorum sententias Synodali Auctoritate roboraverunt.* So that all the respect that he gives them, being founded only upon these two grounds, must needs stand, and fall, with the stability, and infirmity of their foundation. To begin then with the latter of these grounds first, *Quoniam sancti*

sancti Patres eos Synodali, &c.

There were never any *Fathers* in that *Isidore's* time, nor in any time before, that are, or can be pretended in any *Council* to have mentioned, ratified, or approved those *Constitutions* in *Hypothesis*: but only the *Fathers* of that *πενθ' ἐκτῇ σύνοδῳ ἐν τῇ ἑσπέρῃ*, under *Justinian* the 2d. Which *Synod* only gathered, and set forth the *Canons* made in the 5th. and 6th. general *Councils* at *Constantinople*, for those *Councils* only condemned *Theodorus Ascidas* Bishop of *Casarea*, and some followers of *Origen*, and the *Monothelite*, but set forth no *Canons* at all. Now the *Fathers* of this *πενθ' ἐκτῇ Synod*, make no mention at all of any *Apostolical Constitutions*, but only in their 2d. *Canon*, which intire is as followeth. *Ἐὰν τις αἰρετικὸς ᾖ ἢ ἑτεροδιδάσκων*

2. Letter

His latter ground overted.

Synod.
Quino-
sext.

The 2d.
Canon
thereof
intire.

3. *Letter* ἁγία ταύτη συνόδω. κάλλισ' αἶε καὶ
 σπουδαίοντα ἄσε μένειν καὶ ἀπὸ νῦν
 βεβαίως καὶ ἀσφαλεῖς πρὸς ψυχῶν
 θεραπείαν καὶ ἰατρειαν παθῶν τῶς ὑπὸ
 τῶν πρὸ ἡμῶν καὶ ἐνδόξων ἀποστόλων
 ὀγδοήκοντα πέντε κανόνας, ἐπεὶ δὲ
 ἐν τῆτοις τοῖς κανόσιν ἐντέταλται δέ-
 χασθαι ἡμᾶς τὰς τῶν αὐτῶν ἁγίων ἀπο-
 στόλων διὰ κλήμεν' ὁ διατάξεις,
 αἷς τισι πάλαι ὑπὸ τῶν ἑτεροδόξων
 ἐπὶ λοίμῃ τῆς ἐκκλησίας νόθα τινὰ, καὶ
 ἕξ αὐτῆς ἐκκλησίας παρενέθεσαν, τοῖς
 εὐπρεπὲς κάλλ' ὁ τῶν θείων δογμα-
 τῶν ἡμῖν ἀμαυρώσαντα, τὴν τῶν τοιο-
 τῶν διατάξεων προσφόρως ἀποβολὴν
 πεποιήμεθα, πρὸς τὴν τῆς χριστιανικῆς
 ποιμνίης οἰκονομίην καὶ ἀσφάλειαν
 ὁλοκλήρως ἐγχεύοντες τὰ τῆς εὐαγγελικῆς
 θεολογίας κινήματα καὶ τῇ γνησίᾳ
 τῶν ἀποστόλων καὶ ὁλοκλήρως διδαχῇ
 παρενείροντες. This is the whole
 2d. Canon of that Council, so
 far as it makes any mention of
 those Apostolical Constitutions.
 From whence it is apparent,
 1. That the Apostles had left
 Consti.

Constitutions for the Church in *Thesi*, and that they were to be observed, and kept inviolably.

2. Letter

The four Inferences thereof.

2. That those that went abroad in those times, commonly under that notion, were eighty five. And that in them there was (*ἐντολὴ*) a command for all mens reception of those that bore the Name and Title of *Clements Collection*.

3. That in those of that Name and Title in *Hypothesi*, the *Fathers* of that *Council* found that there had been of a long time, even then, spurious and adulterate stuff, by *Sectaries* and *Heretiques* intermingled and blended in those *Constitutions* to the poison, and bane of the Church, and blemish of the beauty of their holiness.

4. That therefore the *Holy Fathers* in that *Council* rejected

D 3

those

2. Letter those *Constitutions in Hypothesi*, (howsoever they ratified all true *Apostolical Constitutions*) judging it by no means fitting for the edification and security of *Christs Flock*, to weave the spawn of *Heretical* forgery into the pure, and sincere *Doctrine* of the *Apostles*; so that for this latter reason, whereupon that *Isidore* (or whosoever hee were, that writ that Preface) grounded his prefixion of those *Apostolical Constitutions*, before the *Canons* of all *Councils*, in my shallow judgement, hee might better have grounded his so doing in the open air, than to have given any man occasion to look into that his ground.

*Hispan-
lenfis's
other
ground
everted.*

For that other ground, and Reason of his admission of those *Constitutions*, it is, *quia plures eos recipiunt*, and so do wee too

in

in *Thesi*, that the *Apostles* did make *Constitutions*, and that those *ancient Rules* are *Apostolical*, against which there lyeth no exception of forgery: but if hee speak of those *Apostolical Canons in Hypothesi*, that bear the Name of *St. Clements Collection*, that *plures eos recipiunt*. To this, I say, the Prefacer names none, neither do I think among the ancients, that hee can name, or finde any such *Receivers* (though I do not deny or doubt, but that much of *St. Clements Collections*, so called, is *Apostolical*. And if by his *Receivers*, he mean those which I mentioned before. They cannot be understood to intend the *Constitutions* stiled of *St. Clements Collection* to be *Apostolical*, for they none of them agree in the tale of their *Apostolical*.

2. Letter *lical Constitutions.* Pope Zeph-
 rine counting them sixty; the
Fathers in Trullo eighty five; and
 Leo the 9th, long after, but fif-
 ty: So that if these be any of
 his *Receivers*, or *plures qui eos*
recipiunt, wee conclude, that
 either some of his *Receivers* do
 receive many for *Apostolical*
Constitutions, which truly are
 not so; or else that some of his
Receivers do not receive many
 for *Apostolical Constitutions*,
 which truly are so.

How far
 the fore-
 said Ca-
 nons were
 owned by
 Bp. Mon-
 tague.

The best Authority and
 Countenance, that I can ac-
 knowledge for them, is, that
 which you bring from *Bishop*
Montague, whose memory I
 must ever reverence, as of a
 person of as great learning,
 judgement and authority (for
 matter of *Church history*, and
Antiquity) as any that adorned
 the

the Christian Church in this our Age. But as I suppose, and remember (for I have been banished from his, and all other Books these eighteen years) all that hee sayes of them, is only to vindicate them from the contempt and scorn of such as our prophane *English Puritans*, and *French Hugonotes*.

2. Letter

Now if you be at leisure, and willing to take notice what I conclude, *super totam materiam*, in this point, I do verily conceive,

The Rd.
Dean's 4
Conclu-
sions.

1. That there are in them, so called, many *Constitutions Apostolical* and *Authenticall*, and many Patches, and Batches besides of Novell, and discrepant intertexture.

2. That they are so interwoven, and blended, that it hath not been possible for the Church

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Church

2. *Letter* Church of England, or any other Church for these thousand years clearly to distinguish, and sever them, or to separate the Wheat from the chaff.

3. That the best and learnedest men in the Christian world may very well cite them (if they do, *bonâ fide*, conceive them to be defoecate) for the honour of the title which they bear, and which, no question, doth justly belong to many of them: and which may in ordinary mention and discourse more pardonably be afforded to all the rest for the worth and honour of the company they stand in (till their illegitimation be discovered) than that title should be denied to any to whom Apostolical credit is originally due.

4. That therefore I hold them,

them (as our *Civilians* speak) very good *subsidiary proofs*, and countenancers of a cause, where other presumptions, and probabilities are extant: but no *ple-nary proofs*, or infallible grounds necessarily to infer any conclusion, where other evidences from *Scriptures*, *Fathers*, or *Councils*, are defective.

2. Letter

But all this hath been said under protestation: That I do not hold any thing herein, as matter of Faith, or necessary to Salvation; but so as that it is lawful for you, or any man else, to be of a quite contrary judgement; and I notwithstanding in Charity am bound to think never a whit the worse of any man in that respect.

But you may justly wonder at this my tardy Duty (which of necessity must needs deprive it

2. Letter

it of all grace of acceptance with you) in return to your so strong, affectionate, and kind Letter, which was delivered mee(as I must acknowledge)very carefully, the *Saturday* before *Christmas-day*, by the hand of that honest *Irish Gentleman*, who brought mee the first from you. Take notice therefore, that that which you so copiously writ concerning the *Heroick* and gracious disposition and temper of that most Honourable, generous, and *Rare Earl*, above the ordinary model and condition of *Lords* now adaies (which have run themselves, their Nation, and Religion, out of all honour and respect from the meanest Peasant in the world) wrought upon mee such passion (as *Romances* do upon women & children) that I verily pur-

2. Letter

purposed, and determined, never to send you any answer to this your last letter; but to have come my self to you, and to have tendered my service as a *Priest* (till hee might be better provided) to that highly deserving *Lord*, without any stipend or wages, save only a Room to have said my office in twice a day for our *Church, King, and Country*; as *God* hath inabled mee (and his only be the Praise therefore) in prisons, dungeons, fields, chambers, or Ships upon Sea, or Land, among *Rebels, Theists, Atheists, Philologers, Wits, Masters of Reason, Puritanes, Hugonotes, and Papists* Civil and barbarous) for these eighteen years daily to do. But the bitterneels of this winter, and continuance of this Frost and Snow, together with
my

2. Letter

my unexperience of your waies, Coaches, passages, and messengers, hath inclosed mee here so long, that I am now for very shame forced upon this confused Rhapsody of Apology; which I know not whether in coming, or being come to your hands, you will finde more tedious.

Your own judgement hath directed you, in Mr. Pullen, to make choice of so proper a man for that Peerlesse Peer, that, till I hear what hee determines, I cannot apply my thoughts to think of any other. When you send to him (and then I pray forget not my best Respects, and esteem of him) inclose your Letter in a blank paper superscribed to Mr. Osavian Pullen, at the Sign of the Rose and Crown in St. Pauls Church-yard, who will bee sure with all speed to

to send it to his Brother.

2. Letter

Dr. *Duncan*, my true and old friend, hath been so oft at deaths door, and hath had so many desperate and terrible warnings, to change that soil and unwholsome Air, both at *Pisa*, and *Ligorne*, that hee hath left his charge wholly to Mr. *Bollen*, and hath frequently writ to mee any time this half year, to stay here in *Paris*, or somewhere in *France*, till the Spring, that hee may possibly come to mee, and that then wee may remove to some wholsome and cheaper place of *France* (for *Paris* will be too dear for us) & there privately injoy our old, and intimate acquaintance, till it shall please God to take one or both of us out of this tedious world, as little delightful to us, as we to it: and I have as
often

2. Letter

often promised him by Letters, to do all that hee desires of mee, coveting nothing more for my self, than such an happiness. My *L. H.* too hath signified, that hee will speedily send for this small Fraction of his Family here (intreating mee to come along with them) into *England*: But I have shewed them, both that I dare not venture any more into *England*, and besides, that I am so ingaged here to a singular friend, that I am bound to tarry somewhere here in *France*, to attend his motion: Wherefore Sir, if you can certifie mee, in your Town or City of *Caen*, where I may be pensioned in any *English* house, at any reasonable rate for my mony, (in case these here remove for *England* before Dr. *Duncon* arrive at *Paris*) I should desire

desire speedily to come thither : 2. Letter
both for that I should be heartily
glad to bee neer such a friend
as your self (having not one here
since Dr. *Duncon* left us) who,
if it should please God to prefer
me to a better world, might give
mee my *Viaticum*, and certifie
my friends what were become
of mee : and beside, because I
have writ to *Ele. Duncon*, that
if hee finde mee not in *Paris*,
writing to you at *Caen*, hee shall
be sure to know where I am, or
what is become of mee. In the
mean time, till wee can come
neerer, let our Prayers daily
meet in Heaven : Mine for you,
and yours for

Yours, in his best
Love and Service,

EDW. MARTIN.
E The

3. Letter



The Third Letter.

*Paris, April 5. 1660.
New style.*



Most Worthy Sir,



Do yeeld, acknowledging my Winter Age unable to contend with your vigour and strength of Art, and therefore shall not attempt to venture upon any Preface, but to the business.

Yours of *March 19. 1660. N. style* I received the *Tuesday* before *Easter*; but, in regard of that time of blessed employments, I had no opportunity of leisure to pay it that Respect it most worthily deserves from mee,

3. Letter

mee, till now. By it I understand, that first of all I am to render you my bounden thanks for that your so great care, and pains, to inform your self, and mee, of the choice, and condition of your several lodgings at *Caen*. All which might have been far better prevented by mee in taking my hap, when I should come thither, rather than to have occasioned you so much unnecessary trouble. But in satisfaction to your very necessary Interrogatories: I can answer but for one, who having been habituated these eighteen years, to nothing but Prisons, Ships, wandrings, and solitude, hath alwaies been very well satisfied with one Meal a day, and at night a Crust of Bread, and a Cup of any Drink. That I most desire every where is Cider, or,

3. Letter | in defect of that, Water (if it
bee any thing neer so good as
here at *Paris*) for I drunk no
Wine for thirteen years toge-
ther, before I came out of *Eng-
land*. For Linnen I shall trouble
no man for any, but only for
Sheets: and Dr. *Duncon*, I be-
leeve (if *Italy* have not altered
his habit of lodging) not for
them. But I must reserve all
respect and determination of
these things to Dr. *Duncon* (for
I take my self to bee the
stronger and tougher peece of
Timber (as it hath been tryed
by the Body-provers) and could
heartily wish my self therein
mistaken) and therefore can
resolve nothing for the present,
nor yet of the certain day, or
week, of our coming without
him.

I had been with you before
thus

this time, and would set forth yet every day, but that I have laid out most of my poor stock.

3. Letter

I shall only wait for *Ele. Dun-*
con's arrival, and then without any delay, or further expectation, follow his motion whither soever hee leads mee, as soon as I can get him out of this accursed place.

You have given mee very sufficient information, as touching the present state of that most *Noble Earl*, and (as *St. Luke* styles such) *εὐγενέστερον καὶ βασιλικόν*, to whom I do heartily wish a Chaplain every way answerable to his Honourable worth, and such an one, I am sure, would satisfie both his Lordships, and all our desires to the full. As for his present calamity in the preferment of his only chiefeſt

3. Letter

worldly joy; there is no doubt to be made, but that hee, who hath tempered, and ennobled his Lordships soul with so many heavenly and Christian graces, in the midst of a crooked, and perverse generation of men, will likewise suddenly alter and frame his generous mind (upon serious thought) for the better, and (after the short tide of passion is over) will inable him willingly, freely, and joyfully, to dedicate, and part with the first fruit of his body to God, so, as that God may most infallibly repay it again *in specie*, in the fruit of the womb, and such heritages and gifts as come from that Lord, or an hundred-fold more in the gifts of contentation, and comfort even in this present world: beside, that infinitely καθ' ὑπερβολὴν εἰς ὑπερβολὴν

λὴν

λιν, in that world which is to come.

3. Letter

The surest Rule I know for the discovery of the genuine works of the *Fathers*, is *Reading*, and *Observation*; and though the world indeed were never so full of knavery, and imposture as at present: yet (God be praised) we have some fraction of *Ariadne's Clew* left us, sufficient to help us out of this *Labyrinth* of confusion. As first, that the greatest part of their writings are generally agreed upon on all sides. And secondly, that those that were never heard of for many hundreds of years after their Authors were dead, and have been pretended since to be found in *Monasteries*, *Abbeys*, or their ruins (as *Selden's Entychius*, and *Cochleus his Decrees of the Council of Lateran*,

The rule by which to discover the genuine works of the Fathers.

Seldens Entychius, &c. Spurious

3. Letter

out of an Ancient Boek) and many of them set forth in a language too, which their Authors never spake nor understood; those may all well be accounted, or at least suspected of *Bastardy*. Thirdly, those peeces of *Fathers* that contain matters quite contradictory to the writings of the same *Fathers* in their undoubted works; or to the Credit of Church-history and Antiquity (*as the life of St. Chysofome by Metaphrastes*, which recounts many miracles done by that *Father* in the time of his banishment in *Armenia*, when the same *Father* in his *Sermons* upon *St. Matthew* acknowledges the gift of miracles to have ceased in his time) Thus that *Oration* of *Nazianzen*, that makes *St. Cyprian Bishop* of *Carthage* in *Africk*, to have been a

Deacon

Deacon at *Antioch*, in *Asia*, 3. Letter
 where hee had never been in all
 his life, and there to have been
 in love with a Wench, and to
 have practised Sorcery; and ma-
 ny such like peeces; which
 (neither in their sense, nor
 Idiom, agreeable with the
 times they pretend to) do bear
 in their very fronts the apparent
 brands of illegitimation.

But to answer more directly
 to your question; I know no
 one man that hath taken more
 pains, nor to better purpose, in
 that kinde; nor on whose
 judgement I should more rely,
 than *Erasmus*. And this mention
 of him puts mee in minde of
 something in your former letter
 about the *Commentary* upon the
Epistles, under the name of St.
Ambrose, upon the authority of
Erasmus. I do not remember
 that

Erasmus
 's judge-
 ment safe-
 est to be
 relied on

St. Am-
 brose's
*Commen-
 taries*
 upon the
Epistles
 authen-
 tick.

3. *Letter* that I made you any answer at all to that doubt, because I apprehended that which you writ as a full satisfaction both to your self, and to any other mans scruple in that kind; for in very truth so it is to mee. If it may bee any pleasure to you to know all that I have met with concerning those *Commentaries*; I know that *Cardinal Perron*, and some very few of the *Papacy* carry a malignant spleene in their breasts against them, for many unanswerable passages in them against *Invocation of Saints*. And the *Cardinal* terms them *ridiculous and impertinent interpretations*; and would fain father them upon one *Hilarius* a *Deacon*, and a *Luciferian Heretick*: others again upon some uncertain and unknown Author. But this latter

3. Letter

ter being a meer groundlesse phancy and forgery of their own brain, without so much as pretence of any Authority, is to be accordingly slighted, and rejected. As for the former, they might possibly ghesse, that one *Hilarius*, must bee the Author of them, because St. *Augustine* in an *Epistle* against *Pelagius*, for the understanding of that Text, *Rom. 5. (in quo omnes peccaverunt)* cites a place in those *Commentaries* under the name of *Hilarius*, but hee cites it under the name of *Sanctus Hilarius*, which is a title, that (any man may safely swear *de credulitate.*) St. *Augustine* would never have bestowed upon any *Luciferian Heritick* in the world. But *ad homines*, for those Popish blasphemers of holy writings, they had best to be wary how they

3. Letter they traduce those *Commentaries*, or their Author, for fear they bewray withall the *infalibility* of their *Pope*, and chief props and pillars of their Church. For *Pope Sixtus Quintus* in his *Edition* of *St. Ambrose*, hath set these *Commentaries* there as *St. Ambrose's*, without any censure at all, or any notice that ever *His Holinesse* had of any other Author. And *Sixtus Senensis lib. 4.* And *Bellarmino* in many places of his *Controversies*. And *Cardinal Alan* in his *defence* of *Purgatory*, *cap. 7.* do all of them pass those *Commentaries* under *St. Ambrose's* name. Wherefore, *super totam materiam*; most certain it is to be believed, as any thing can bee in meer historical faith, that those *Commentaries* are *St. Ambrose's*, or some holy *Catholick Fathers*,
of

of equal Authority, at the least with St. *Ambrose*.

3. Letter

For *King Edward* the sixth's time; I would you and I might assure our selves ever to see a Church in England again so *Catholick* and *devout*, both in *Faith* and *Worship*, as the most learned and Reverend Governours steered the Ship of the Church in those daies, witness the two *Liturgies* within the space of four years (the latter whereof wee retain to this day) set forth in his time. And all those pious, learned, and devout *Bishops* and *Fathers* of our Church then, as *Cranmer*, *Tunstal*, *Latimer*, *Hopper*, and *Coverdale* the *Translator* of the first *English Bible* used in our Church (before the *Bishop's Translation*) out of which *Verbatim* the *Epistles*, and *Gospels* in the *Common-Prayer-Book*,

Religion
purest in
K. Edw.
the 6th's
time.

3. Letter

Forein
Divines.Calvin's
subtil
dealing
with the
Prote-
stor, dis-
covered.

Book, are taken to this day. All these in their Sermons and Works yet extant, shew themselves so far from all leven of *Lutheranism*, and *Calvinism*, that I remember very well the good old *Father Latimer* in one of his Sermons exagitating some of their *Addle new doctrine*, falls into an hearty passion against those *Skip-Jack-Divines* (as that Reverend man terms them) that out of *Germany* come *tapering* hither from beyond Sea every day with their *new Doctrines*. And though *Calvin* (whose *Epistles* are the best records of all the *knave-ries*, and *jugglings* of those times) did *omnem movere lapidem* (as they say) with the *Protector* (which title hath alway been fatal; and ominous to *England*) yet all that hee could do with his

his *Black Art*, was only to mutilate our *Diptyques* a little by suffering *Giving of Thanks* for all men, to stand in the *Preface*, and blotting out *Giving Thanks* for any man in the *Body*: and moreover, to procure the spoil, and demolition of all the free *Chantries*, and *Colledges* of *Priests* throughout *England* (that had not (as *Eaton* and *Winchester*) *Grammar Schools* annexed to their foundations) gaping for all those revenues to uphold and adorn his *New Gospel* in *England*: but the *Genevian* godly *Protector* gave him to understand, that his Lordship could tell how to dispose of the spoils of *Sacriledge*, as well as *Calvin* himself, and without his teaching, which made the good man a little to bewray himself in some of his *Epistles* to his Lordship

3. Letter

3. Letter

M. Bucer.

P. Martyr.

P. Martyr's heterodox Divinity

ship afterwards. The same Protector (and as I take it by the Agency of the same Solicitor) placed M. Bucer in the Divinity Chair at Cambridge, and P. Martyr at Oxon. But M. Bucer's Writings and Readings in England (entitled his *Scripta Anglicana*) by conference, it should seem, with our Bishops, and other learned men of the Church in those times, are so defecate from Outlandish poyson, that I do not well remember any thing in them very apt to breed ill blood. P. Martyr indeed sowed the Calvinian seed in his field, which sprung up into such *Ferusalem Artichokes*, as could never yet (nor as it is to bee feared) never will bee rooted out of our Universities and Nation, till those Reapers in the Gospel come to separate the

the *Wheat* from the *Tares*. But for the Doctrine and Discipline of that time; A man may see something in the *Stirrs* at *Frankford*, which though they happened in *Q. Maries* time; yet they rose from the inconsistency of the Religion of *K. Edward's* time with the noisome vapours of the *Leman Lake*. Something is likewise to be seen in *K. Edward's Injunctions*, and in his *Articles* to be inquired of in *Visitations*, within the Diocese of *Canterbury*; but above all in the same *Kings Homilies* (twelve in number) especially those three. Of the *Salvation of mankind*; Of the *true and lively Faith*; Of *good works*: Wherein (if any where so briefly) a man may meet with the true *Medulla Patrum* in those points. And it were to be wished,

F

3. Letter

The
Stirrs at
Frank-
ford,
whence.

K. Edw.
6. Injun-
ctions &
Articles.

The
three
principal
Homilies

3. *Letter* wished, that all *Homilies*, that have been since set forth, had been but so Divine and Catholick, without any tincture or leaven of affected opposition.

Good Sir, remember my best Respects to Mr. C. and let him know I am very sorry he should have occasion to desire any thing of mee, wherein I am so unable to satisfie him. For I never was at St. Colomb (above a quarter of an hour, to discharge my bounden Duty and Homage to our *Sacred Sovereign*) and that not in the time of any Sermon or Prayers. Neither dare I meet, or speak with any man here (whose hearts I suppose and finde to bee either at *Rome*, or *Geneva*) or utter a word of their doings or sayings, lest it should bee stretched, strained, and multiplied

*The
Dennis ill-
treat-
ment at
Paris.*

plied into a thousand lyes and 3. Letter
 slanders. Ask Mr. C. if hee
 think it possible, that it should
 be publickly spoken, beleev'd,
 reported (and it may be sent in
Ulanders too) that I

(who do, and have al-
 waies professed God to
 be in the Authority of
 every private family,
 and such so assembled,
 to bee a lawful assem-
 bly) should be so mad
 or drunk, as to say, or
 think, that they at the

Palais Royal (or any other King
 or Princes Court) had no law-
 ful assembly; and yet this re-
 port from thence lyes upon me,
 without any ground or pretence
 of Author (unless it be because
 I have refused to acknowledge and
 profess myself to bee of one, and
 the same Church with the

N. B. This was
 written in time
 of persecution and
 exile, when was
 little or no op-
 portunity and
 privilege to
 meet in publick
 Assemblies.

The
 Dean
 renoun-
 ceth
 commu-
 nion with
 the
 French
 Prote-
 stants.

3. Letter Tample, and Ministers of *Char-
renton*) but only the forge of
their own Brain and Phanta-
sie.

Concerning *D. F.* I have en-
quired of a young Gentleman
(which is all I can or dare; and
hee assures mee, that the Dr.
used no *Conventicle-prayer* be-
fore his Sermon, but only the
Lords-Prayer, with that præ-
vious exhortation (which is in-
joyned) to the Auditors for
the application thereof to them
in whose behalf it is to be pre-
ferred to God. But I much mar-
vel that *A. B.* should desire in-
formation from mee, whom hee
cannot but know to bee of so
blasted a repute with *Ulanders*
Courtiers generally, that if I
were able to certifie him any

Most
unhappy
for the
Church
of Eng-

land, that so great a party in the English Courts
should bee still addicted to Calvinism.

thing,

thing, yet it would never be entertained with any mans credence but his own: so mightily any time these fourscore years hath this *Genevian-seed* grown, and prevailed in the soil of our Courts. For *these Courtiers* therefore *res suas sibi habeant* for all mee.

But let you and I conferre a little in private. Here was a great *Solemn Fast* indicted and observed by the *Hugonotes* (upon *Mandy Thursday*, being our *Lady-Day*, the 25 of *March* last, and the next day being *Good Friday*) which was as strictly and solemnly kept all day, with preaching and praying by the brethren in the *Palais Royal*, and on *Good Friday* the *Dean* in the fore-noon read them an *Homily*, but in the after-noon *D. F.* made a mends with a Sermon

3. Letter

See Let.
5. where
this of
the Fast
is re-
tracted,
the rest
asserted.

3. Letter

The Dean
thinks
Poetry
improper
for the
Pulpit.

of *Christs Passion* (as it is here
bruted by our English Cour-
tiers, Criticks, Philologers and
Masters of Reason, of the newest
French mode and fashion) the
best that ever was preached,
which hee concluded with a Co-
py of *Verses* of his own making,
the most admired by all our
English Criticks here of *French*-
judgement, both for matter
and form of concluding *Passion*-
Sermons; that it may be hoped
all your *University-Sermons* in
time will be brought into *Rime*,
and no dull Preachers indured
any longer, but only *Poëts* in
the *Pulpit*. But for all this *her*
Majesty hath since that time for-
bidden any more Preaching
there; which is diversly inter-
preted. For the *Brethren* say it
is done for fear of converting all
France to their Religion, which

(as

(as they profess) is the same 3. Letter
 with the *Hugonotes*: others againsay, it is done for their prophane symbolizing with such *Brethren* against the *Catholick Church of Christ*, in indicting and holding a *Fast* upon so great and high an holy day as our *Saviours Incarnation*.

Howsoever so it is, And the
Confounder of our Church with Charenton-Temple, is now at leisure to finish, and polish those choice and precious *Manuscripts*, wherewith he adorns certain of his *Elect Ladies* Closets here. In the one of which he proves (according to his way of historical proofs and stories) that the *Presbyterians* here, and wee of *England* are both the same Church. But

Slight historical and topical arguments to confound the Church of England with Charenton Temple.

3. *Lester* his best History for this, is from our *Universities*, because some *Puritans* in the Churches of both *Universities*, have prayed in their *Conventicle-prayer* before their Sermons for our *Brethren* of the *Reformed Churches* beyond the Seas. Another weighty Argument, is, because some Book-binders have bound the Articles of the Church of *England* in the same volume with the *Confession* of the *French Churches* in one volume in the *Harmony of Confessions*. Besides topical Arguments drawn from the *Kings Bench*, *Common-Pleas*, and *Assises*, wherein *Hugonote-Ministers*, as his story goes (and it may be so too at such bars have been adjudged lawful Priests of the Church of *England*. But because it is objected, that if the Church of

England

England be the same Church with the *Hugonotes*, then the Church of England is all this while persecuted, wasted, and destroyed by it self; and the *Hugonotes* in England have persecuted, wasted and destroyed the same Church with themselves. For answer to this, hee hath composed another Manuscript for his Courtiers and Ladies, to shew that the *Presbyterians* of France, and of England, are not of the same Species; and though all the *Presbyterians* in England, France, Scotland, and Holland too, say and profess, that they are neither equivocal, nor Catachrestical: but ὅτι οἱ ὅτι οἱ ὅτι οἱ, all pure pite *Presbyterians*, out of one and the same womb, and belly of *Rebellion* in all those Countries; and do all encourage and congratulate one another

3. Letter

The vain
endea-
vour to
distingu-
ish the
French
and Eng-
lish Pres-
byterians

3. Letter

The evil
consequences
of it.

another in all the villanies, mischiefs and miseries, which they daily work, or bring into any place of *Christendome*: (and I would there were a plantation of them in *Turkey*) yet all men must renounce all reason and sense too, and must beleeve only in this *great man* (for what Religion men are of) against their own Professions, *Covenants* and *Protestations*. All this is but foolery, vanity, levity, and *Thraasonical* ostentation. But the worst is, the Advantages that our Adversaries on both sides make, and rake up against us from hence. For now the *Papists* afresh do lay at our door all the *Presbyterian* dirt, filth, and prophanation; and if wee deny it any waies to belong to our Church, they presently reply; yes! So some of your greatest

greatest *Bishops*, and Writers of your Church most shamefully, and falsly have said, when they were no otherwaies able to answer or defend the matters objected against them by *Roman Catholicks*: but now the whole world may plainly behold the cheating, falshood, and double-dealing of that *Calvinian Church of England*; when the greatest man of our Church, whom our King hath left and authorized here (as the greatest Courtier, and the Dr. himself, saith) to order, regulate, and direct all here that professe themselves of the Church of England, doth professe and maintain us to be all one and the same Church with the *Hugonotes* here. And if any man do but question the great mans Authority, to make what hee list

3. Letter

The
Kings
name un-
band-
somety
used.

3. Letter

The insolency of the Papists.

The weakness of our women in deserting the Church of England.

list of the *Church of England*, the *Papists* here will tell him to his face, that hee is a singular, silly, and phantastical fellow, that hath no one man in *England* of his Religion but himself (for so have I been told.) Now the Authority of this great man is so pressed by all our great Courtiers upon both Sexes here, that it is no little labour to retain, and keep in upon the rest an affiance of Gods omnipotent Providence, but that in detestation of that accursed *Genevian* tyranny some (of the weak Sex especially) will vainly imploy their imaginations, and not stand still to wait for Gods salvation, but (with the men of *Bethulia*) before their time determine to turn *Papists*, where they may have some foundation of a *Church* to ground

ground upon: rather than to be forced into a *Cimmerian* and *Presbyterian* land of darkness, where no man can see or discover one stone upon another that is built upon the chief corner stone, or upon any *Apostolical* foundation. Again, on the other side, our *English Presbyterians* profess, that if they be not of the same brotherhood with *Charenton*, let but this great Man shew them wherein they differ, and they will conform instantly to their brethren of *France*, and then they hope that the great Man himself, and all the *Prelatical* party (which are all but his Scholars and followers) will take their *Covenant*, and joyn against *Fathers, Mothers, Masters, Kings, or Countries*, that shall oppose it, when it shall run to maintain that Religion only,

3. Letter

The
English
Presby-
terians.

3. Letter

Appre-
hensions
from our
Courtiers
com-
plying
with
them.

only, which is all one with our own; and that in the Judgement of this *great Dictator*, set and appointed by his Majesty, to give us our Religion.

These and the like noises and cries of the Fame and Authority of this *great Man*; made and proclaimed by *Courtiers*; and their followers, make some wiser men than my self to fear, though *God* should at this time restore his Kingdome again to our most gracious *Soveraign*, yet that *God's Church*, in our *Land*, would stand in need of a greater miracle, in his omnipotency, and other glorious and infinite attributes to be delivered, and defended from the talons, and ravine of such *Courtiers*; than ever shee did to be preserved and defended against the two *Houses*, and their *Militia of Sectaries*.

ries.

ries, and the power of darkness.

3: Letter

But wee are all now, both *King and Country*, upon the wheel of the omnipotent *Potter*; and it shall be my continual prayer, that wee all come off *Vessels* of some use and service to his *Honour, Praise, and Glory*. But if our *sins and Indisposition* do still cry to *Heaven* for further vengeance, that then he would give us strength of *Grace and Patience*, to bear whatsoever is to come, without any defection or revolt from him: and so more welcome be further suffering than any deliverance to proceed in wickedness, or neglect of him. For my greatest discouragement, and discomfort in these times, is; that in this *Universal Calamity*, and direful Judgements begun upon *Gods Church and People*; I can

Resol-
ution ne-
cessary in
such
times a-
mong
such peo-
ple.

3. Letter

*The
Dean's
sympa-
thizing
with our
holy
Martyrs.*

not feel my self to have born a-
ny share of affliction at all; nor
indeed to have suffered any
thing, save only in sympathy
with those *Heavenly, Gracious,*
and *Divine* souls (of whom nei-
ther our *Island*, nor this *World*
was worthy) that for their Faith
in God, and fear of his Name on-
ly, were *destitute, assisted, tor-*
mented, wandering in wildernes-
ses, and in mountains, and in
dens, and in caves of the Earth:
and others were tryed with
mockings and slandering; yea,
moreover, with *bonas, and im-*
prisonments; till, consecrated by
their sufferings to the eternal
memory of *Martyrs,* they are at
last in this fiery tryal taken up
into *Heaven* from the evil that
(as is much to be feared) is to
come upon such unworthy
and unprofitable wretches as my
self. I

3. Letter

I know you cannot but note, and censure with your self alone, this my tedious detaining you with such idle impertinencies: but if you be pleased to consider only with your self the necessary infirmities that accompanies seventy nine years: and that since my *Lord Hatt.* and *Ele. Dunc.* left us, I have not so much as one in propinquity of place, and affection so near to mee as your self, to whom I might speak, write, ease my mind, or open my self to: If you please, I say, to consider this, your ingenuity and candor I know will pardon this solacement, and infirmity of

Yours Sir, in all love
to be commanded,

EDW. MARTIN.

G

The

4. Letter



The Fourth Letter.

Paris, April 24. 1660.
New style.



Most Worthy Sir,



Am requested to give
this inclosed a safe
Convoy to a Right
Honourable Gentle-
man, whose Honour and Merit
præcludes mee (an unknown
and unworthy wight) from any
other decent or civil Address,
but only by your Mediation.
Neither would I put you upon
it, but that the Contents there-
of (as not without ground I
conceive) will gain your pains
herein

herein acceptance with his Honour to whom it is to be tendered. 4. Letter

I must acknowledge my debt to you again and again for all the trouble and care you have taken in Providence for *Ele. Duncon*, and my self, though wee cannot now partake the benefit thereof. For *Dr. Duncon* hath been so violently, and dangerously afflicted with fits of the Strangury of late at *Ligorne*, that his Physicians there have advised him not to adventure himself by any means by Land, but to take shipping at *Ligorne* immediately for *England*, without any travel by Land at all. And hee that gives mee this information from him, adds farther, that hee supposes the *Dr.* by this time arrived in *England*. I have sent thither

4. Letter therefore to get notice of the first light of his appearance there; which as soon as I receive, I shall not (*cum Bono Deo*) be long from him; where (I now begin to hope) I may meet with you, and make my acknowledgement more properly, if but a quarter of the news sent us from *Ulanders* be true. From thence wee hear, that when the present power of *England* came to be in the hands of and the *City*, they in *Ulanders* expected a treaty with all imaginable pressures upon the *Church*, and *Crown*, by shameful Acts, for the Justification of their *Rebellion*, for their intended *Reformation*, and for their *Covenant*, &c. But the *City* (being more *Passive* than *Active* in all their *Presbyterian* villanies) think it not safe to venture

venture their lives and goods in the same bottome with such malefactors ; And therefore will have their *Soveraign* free, and (as becom es his Majesty) unshackel'd either in *Honour or Conscience* : so that it is constantly beleev'd there, that his Majesty will very shortly go for *England*. Hee is already at *Breda* with his *Council* and *Court* : Messengers from *England* in numbers have lately been with him, and some of *Quality* and *Interest* : and every wind, and tyde, there is imagined and expected to bring a great *Fleet* for his *Sacred Majesty*, with his own *Colours*. If this hold any thing certain, I hopewee shall have in *England* a general *Resurrection* of all in the graves of *Captivity*, and *Exile* : though not a general judge-

4. Letter *ment* for every one to receive according to his *works*.

One particular in my last to you I must retract (though I were enformed thereof by some, whom I thought I might have trusted) and that is of the *Fast* at the *Palais Royal* upon our *Lady Day* last; which was kept most strictly and solemnly, after their manner, with *Leap-froggs-preaching* all that day at *Charenton*: But (as I have since diligently inquired) no preaching, nor such fasting that day at our *Palais Royal*. But what I did write concerning *Good-Fryday-preaching*; The *Manuscript Treatises* for *Ladies* of the *Symphony* of the *Church of England*, and the *Temple* at *Charenton*, of the vast difference of the "*Presbyterians* in *England*, and "*France*: Of the *Rebellious* generation

"neration and origination of
 "those in *England*; and the
 "most humble, quiet, calm,
 "and serene Introduction of
 "these in *France*, without any
 "Rebellion, Sedition, or so much
 "as *mutiny*: and lastly, that
 "the straining of their brains
 "to the hammering of these
 "devices, hath made some of
 "them run out of their *Reli-*
 "*gion*, if not out of their *wits*:
 "All these you will finde most
 "certain. But I will no further
 with these *intolerabiles ineptia*
 abuse your (better to be imploy-
 ed) hours and time.

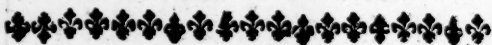
Yours, in all love and
service to be command

EDW. MARTIN.

G 4

The

5. Letter



The Fifth Letter.

*Paris, Ascension-Eve,
1660. N. St.*



Most Worthy Sir,



Our Letter in the Preface would not a little affect mee to hear that the *Balive* of our narrow hath so rudely arrested you at *Caen* (which is indeed within his *Balywick*) but that you write withall that he begins of late to treat you more civilly; this gives mee good assurance, that hee came with that fury to prevent some worse mischief, and was sent from him,

him, who orders all things for the best, to them who by his Grace do as you do. I need say no more, you know our *English* Proverb, and God be praised.

5. Letter

..... I must tell you here is a *Consolatory Letter* to the *Hugonotes* at *Paris* (for the present a little in their dumps) and communicated to all our *English* they meet in the streets (for indeed all *ours* here are *theirs*) written from their *Minister* of the *French Church* in *London*, to certifie them here, that the *Presbyterians* in *England* are abandoned on all sides, and most odious every where: but that this is nothing to the *Synagogue* of *Charenton*. For here is the *greatest Scholar* in *England*, the *Kings prime* and chief *Captain* (whom His Majesty hath left here

The French Ministers Consolatory Letter.

5. Letter
 " Not to
 divert
 them
 from it.

Unneces-
 sary ad-
 vantage
 given to
 the Pa-
 pists.

here * to direct all the *English*
 " in their *Religion*) who doth
 " maintain, that the *English*
 " *Presbyterians* are not of the
 " same *Religion* with *Hugoe's*
 " *Presbyterians*, but that the
 " *English Protestants*, and *French*
 " *Hugonotes* are one and the
 " same *Church*. This I might see
 and read, but that I had rather
 spend my time and pains to
 some better purpose. It is so
 priz'd and hugg'd here on all
 sides (both *Herod's* and *Pilate's*)
 that it will very shortly (as I
 am assured for certain) either
 by it self alone, or in some
French Gazett, be printed: yet
 I cannot tell you whether with
 more comfort to the drooping
Hugonotes, or joy to the insult-
 ing *Papists*; who upon this ad-
 vantage, take occasion to rail
 upon our most *Reverend Bishops*
 (who

(who in defence of our Church 5. Letter
have maintained the contrary
against Rome) and to lay all the
Presbyterian Bastards of Prophan-
nation and Heresie at our doors,
to be maintained and upheld by
the Church of England.

I have been so frequently
tortured, and tired with the
Pyrgopolynices style, and Para-
celsian Bombast of that loud and
empty talker, and story-maker;
that you make my flesh to
tremble, and send or sell mee
your Ague, when you write that
you will transcribe for my view,
and use, the principal of his
lines.

Quae regio in terris ejus non plena furoris

I have heard them over and
over again from himself, who
inculcates them so often every
where, that I could almost be
brought

5. Letter brought to think that hee be-
leeves himself. Yet I cannot
but thank, and commend you
for your brief and judicious
strictures upon his lines. And I
beleeeve you too, that you have
much more such stuff (or may
have) from the same hand, even
as much as would load and tyre
your *Caen Post*: but, good Sir,
keep them up close, and let
them not infect the Air, at least
hic nil opus his nunc: for here
is a *Book* already in print of the
Original of the *Reformed Church*
of *France* (but the Author *A-*
nonymos) which is said to be the
great Mans, but given to him
by some *Minister* that *Fustellus*
brought him acquainted with,
to be set forth in *French*, and,
for the better countenance
thereof, it shall shortly (as they
say) be printed in *English*, and
the

the *Original* shall bee translated.
 "Wherein *hic labor, hoc opus*,
 "to prove that the *Religions* in
 "England and France, are not
 "the same, because the *Religion*
 "in France was brought in le-
 "gally and fairly: but theirs
 "in England by *Rebellion* and
 "force. Both most manifestly
 false in the eye of the whole
 world. For first in

France they were *Rebels* first, and by their
Rebellion brought in
 their *Presbyterian* Ma-
 gog, by force, never
 heard of before in the world:
 And secondly, in England there
 were *Presbyterians* first lived in
 every County, and they swarm-
 ed in a *Parliament*, and broke
 out into open *Rebellion*. So that
 in France *Rebellion* begat and
 brought forth *Presbyterians*: and

5. Letter
 A pretty
 artifice.

Where and how
Rebellion begets
Presbytery, and
Presbytery *Re-*
bellion.

in

3. Letter in England the *Presbyterians* be-
 gat and brought forth *Rebellion*,
 quite contradictory to all his
labor & opus. But what of all
 this? though *Presbytery* beget
Rebellion, and *Rebellion* again
 beget *Presbytery*, as they have
 done, and will do (in all places
 of *Christendome*, wheresoever
 they are suffered to have *vires
 temporales*) till the *Kingdome* be
 resigned up by *Christ* to God
 the *Father*: yet both the *Pres-
 bytery* that is begotten of *Rebel-
 lion*, and the *Presbytery* that be-
 gets the *Rebellion* may be, and
 continually is of the same na-
 ture, kind, and *Church* too, if
 you will, as the *Cockatrice* that
 brings forth the *Egge*, and the
Cockatrice that is brought forth
 from the *Egge*, may be, and is
 alwaies of the same *species*.

But why do I hold you thus
 long

5. Letter

long in these his noisome exhalations, and hideous cry of Hoggshearing, where (as wee use to say in *England*) wee have a great deal of *noise*, and no *Wooll*. I beleeeve therefore that you can finde but little *Reason* in his lines; if you finde any *Reason*, I must and will acknowledge you far my superiour in perspicacity (as indeed may very well become your years, compared with my dotage) for in them I cannot finde any *sense*, no more than *Truth* in all his *Apodeictical Histories*, by which, and not by any *Reason* he alwaies pretends to prove all his *Conclusions*. But let mee intreat you For I do confesse to you, that the *Zeal* of Gods *Church* (though I am now not farr from my grave) constrains mee sometime (I fear in
con-

5. Letter conscience) beyond the bounds of *Brotherly* Charity; and *Christian* duty; which God for-
 “give mee. This therefore
 “makes mee very unwilling to
 “hear or speak any more, as
 “long as I live, of that Person
 “in this Theme or Argument,
Dixi.

I am now rear'd again by the same hand that cast mee a little down, and am heartily glad to read all that you write of that Right *Honourable* and *Noble* *Peere*; that hee hath and that hee is in that capacity and disposition to be a serviceable instrument in the advancement of *Gods Glory*; his *Princes Scepter*; his *Countries liberty* and freedome from the basest of slavery; and to give the world a conspicuous Argument and proof of his extraordinary and
Heroïque

Heroique generosity. What though they be no *Parliamentum Natum*? when as if they were never so legitimate a *Parliament* in the shell; yet no *Parliament* can make a *King*: but a *King* (as you say) can make a *Parliament*: And a *Parliament* too (as other men) though they can be no sufficient cause of *Soveraignty*; yet they may be (as wee use to say (if I have not forgot) at *Cambridge*) *Causa Removens Prohibens* of Gods *Anointed*, and designed, by *primogeniture*, to take possession of his *Throne*, and *Chair* of *State*. But lest that by our sins, and inordinations, there bee some check or stop given to that hand that only can work out our happiness; wee must all with fear and trembling pray for the success; for it is God

H

only

5. Letter
what
Parliament, &
how far
it can ad
toward
Soveraignty.

5. Letter

only that works in men, graciously disposed, both to will, and to do, of his good pleasure, to such an effect.

I happened a fortnight ago, one afternoon, to go into the City and, in that very juncture of time, it was my unhappiness that Mr. *Coventry* (your blossome of Honour) should come hirher, to our house here, to see his Couzens, and inquire for my *unworthinesse*. Hee left word (not where hee lodged, but) that hee would take some other time to do mee that Honour, wherein my service, and attendance, in all this time, should prevent him, if hee had left, or I could possibly finde where hee lodges. When I can either hear of it, or him, I shall not fail, to the utmost of my poor ability, to tender to him

him the devotion, and respect
that I shall ever owe to the
memory of his glorified Bro-
ther.

5. Letter

Sir, it is the partiality of your
Affection towards mee, I know
not upon what score, that makes
you conceive, that an ordinary
office, laid upon mee by a fa-
miliar friend, for the safe con-
veyance of a Letter, should
be any way so sensible, or grate-
ful to a person of Honour and
Quality, as to elicit from him
the least notice of mee therein.
Howsoever, it must the more
oblige mee, to be the more stu-
dious and careful, wherein so-
ever I may be serviceable, or
useful to his Honour.

I hope to be onward in my
Journey for *England*, before
you can well write again hither:
or at least before I can well

H 2

return

5. Letter | return you any fitting answer
back again. Howsoever, I shall,
wheresoever, remember you
particularly in my prayers, as I
doubt not you will mutually

Yours, In all love
and service,

EDW. MARTIN.

The

Extract.

That^d they like well of our
 Discipline and Service, and
 with they could have the like,
 hundreds of them having
 come to our Communion; That
 Mounſieur la Gache, a chief
 Miniſter of Charenton, ex-
 preſſed a deſire to commu-
 nicate with us, and reverent-
 ly aſſiſted at our Service;
 That^f Dr. Taylor was the firſt
 ever queſtioned the validity
 of their Miniſtry, which, in
 caſe of neceſſity, is not to be
 queſtioned; That our Church

Chapel in Paris, and remembers no ſuch addreſſe to our
 Communion, nor ever had the civility of a viſite
 from any one Miniſter of their Temple; The ſame Teſti-
 mony will be rendred under the hand of a Reverend
 perſon, who there officiated after him. Hee might
 deſire it, but ought not to have it, before hee renoun-
 ceth Communion with the Calvinian Conventicles hee
 upholds. That the Dean of Ely denies, and Biſhop
 Montague expreſſly declares, ſuch a Neceſſity never to
 have been, nor yet poſſible to be, while God preſerves
 an Episcopall Miniſtry in his Church.

hath

“hath alwaies & allowed of
 “them, the *Ministers* of Scot-
 “land, at K. James’s coming,
 “being allowed of by our Bi-
 “shops; whereof Dr. *Andrews*
 “was one, and made *Bishops*
 “of Scotland, without receiv-
 “ing any other Orders; And
 “divers *French Ministers*, since
 “that, having received Insti-
 “tutions to Livings, from Bi-
 “shop *Andrews*, and one ad-
 “mitted *Dean* by him, in *Fer-*
 “sey; That wee have the li-
 “berty of our Orthodox Pro-
 “fession here by the means
 “of the *French Churches*, and

Extract.

g There is
 no such
 Canon of
 our Church
 nor of any
 other, since
 Christia-
 nity en-
 tred. The
 Bishops,
 that did
 so, were
 over-fa-
 cile, and
 irregular.
 h Mr. W.
 beleeves
 our grati-
 tude, for
 that Li-
 berty ought
 rather to
 be paid to

Her Majesty, the Queen Mother of England, whose
 Mediation was sought when any question was made
 thereabout. Hee likewise was told, that a little Cal-
 vinian Consistory in France had a minde to indite some
 few English Gentlemen in exile, that, without any scan-
 dal, used this Liberty in a private family, for exercising
 a third Religion, the danger whercof in that Country
 Mr. D. knows very well.

Extract
i The Con
fistory at
Cach. An-
no 1656.
denied that
worthy
Gentleman
Mr. Fr.
Coventry

the liberty of depositing his deceased Lady's body in any gallery, closet, or unfrequented corner of their Temple; constraining him, barbarously, for six months together, to keep the said body in his house, until he found fit means to convey it for England.

“convenient burial for our
“dead; That there is a great
“difference between these
“here, who well like of, and
“wish for our Discipline, and
“those in England; who chase
“it, and condemn it. : : : : :

I have been three or four
hours with Dr. Martin, and
never spent time better: hee
is a most pious wise man: hee
rejoyced exceedingly to hear
of you, and will very gladly
entertain a Letter from you,
when you please; which civili-
ty you shall do well to lay hold
on, as soon as you can, because
hee will into England as soon
as hee can: Hee prizes Dr.
“Bastier's Book very highly, but
saith

“saith it is a little too concise: *Extract.*

“Hee likes exceedingly the
“*enlargement* intended by you,
“and would very gladly see
“both Dr. *Baxter's* Letter, and
“*Barnes's* Manuscript: Hee is
“exceedingly offended at Mr.
“D. his carriage: Hee saith the
“question about the *Hugonote*
“*Ministers* was discussed in
“*Cambridge* before Dr. *Taylor's*
“time, many years; And that
“*Bishop Hall* gave new *Orders*
“to a *Geneva Minister*, whom
“hee instituted into a Living,
“though Mr. D. replied unto
“him, that the *Bishop* did it
“basely, to comply with the
“*Archbishop's* humour (thus in-
“jurious hath hee been to the
“memory of both those Fa-
“thers) whereas Mr. D. al-
“leges, that our *Parliaments*
“have allowed their *Ministry*;
hee

Extract. "hee saith truly, that cannot be
 "interpreted the Vote of our
 "Church, though our Bishops
 "sate in them, they being not
 "there as Bishops, but as Ba-
 "rons: Hee saith likewise, it is
 "false what Mr. D. saith of
 "Bishop Andrews; The authority
 "indeed of ordaining the Scottish
 "Ministers, was deferred un-
 "to him, to Bishop Montague a
 "Paritene, and to Bishop King
 "a complying man: but when
 "the time of Ordination came,
 "Bishop Andrews declined it, and
 "said, Hee should make them
 "Deacons and Priests first, and
 "upon that all surceased; Then
 "Archbishop Abbot.... possessed
 "K. James with the great dan-
 "ger of such a refusal; All the
 "Reformed Churches would be
 "offended, &c. K. James
 "therefore commanded to pro-
 ceed,

“ceed, and Bishop Andrews,
“who loved his ease too well,
“weakly yeelded to it, but ne-
“ver retracted his opinion; of
“all which, there is authentick
“story. *Dr. Martin* laments the
“inclination of our Court this
“way, and blames Mr. D. for
“it.

Yours most affectionately

.....

To the Reader.

Friend,



He Printer giving
mee notice of a lit-
tle waste Paper
that remained af-
ter the Copy fi-
nished, and calling upon mee for
somewhat pertinent, to fill the
empty pages, I have translated,
to that purpose, the following
Sup-

Supplement of Ordination; which, so far as the Authority of that most orthodox and learned Prelate will be submitted to (as it ought to bee no less than any whatsoever, since the Reformation) may preserve, inviolate from all posthume, and prejudicate censure, the memory of this Reverend Dean, who in several, the foregoing Letters, may be thought to undervalue the Calvinian Temples, and therein the mission of the Charentonian, or Genevian Ministers, with whom hee not only renounceth all communion; but, in much tendernefs of conscience, expresth a severe aversion from receiving his last Viaticum by that hand, which, though (otherwise very sacred, and reverend) through fear or fondness, had held fellowship with theirs, and drawn others, with too much earnestness, into

into a Brotherhood, very different from that which St. Peter would have loved; whose teachery being discovered, it ought rather to bee broken, and the Staffe Bands between us to be cut asunder. I could have borrowed more of like sort from Bishop Montague, if there had been room for it. What I left behinde mee, in the following page, may suffice for all that is dispersed in his most excellent Works; where, after hee had shewed, in handling the Doctrine of Priestly Absolution, how not onely the ancient Montanists, Novatians, and Catharists, raised from Hell, and got among us, in latter times, detracted from the validity and efficacy thereof; but, as Lobeckius objected, some Calvinian Ministers did no less. Εἴ τοι ἦν αὖ, τῶ τοις, Be it so, saith hee, what have

1 Pet. 2.

17.

Zach. 11.

14.

have wee to do with these? *Qui non magis sumus Calvinistæ quam Papistæ, ut scribè dictum, & verè, creditissimo Eliensi, who are no more Calvinists, than Papists, as is knowingly, and truly said by the most learned Bishop of Ely [Bishop Andrews] which spirit of conscientious indifference, and, where the case may require, an æquidistance from both, could I observe to bee in the Lords, that make the Ladies of the Symphony, I should not continue the jealousy I have, from the too manifest partiality in their proceedings, that Policy hath more influence on them than Religion. à Dieu.*

The



*The Necessity of Epis-
copal Ordination, by the
Right Reverend Bishop
Montague. Origin. Ec-
clesiast. Tom. 1. part. poster.*

Hey deal unjustly with
the Church of England,
who feign Her to hold,
and maintain, that the ordinary
vocation, and mission of Pastors,
Ministers, or Priests, to wit, by
Imposition of hands, is not of ne-
cessity. Wee firmly beleieve,
carefully maintain, and defend,
that there hath been, is, shall be
alwaies, against all machina-
tions of Hell and Devils, a Church
and Congregation of men be-
leeving

*The Church
of England
unjustly
dealt with*

*Her do-
ctrine con-
cerning the
Visible
Church.*

The Priest-
hood, &c.

leaving in *Christ*: moreover, interrupted, broken, by no distance of time; alwaies extant somewhere: *visible*, to bee reached by the eye, to that end, and in that manner, that they, who make it their care, may understand from whom the *Word of Life* may be had, by whom the salutary *Sacraments* be administred. The *Priesthood* is rightly delivered to be, to have been, which shall be, that *Ecclesiastical Sacerdotal Order*, constituted in the *Visible Church*, acknowledged, and to be acknowledged; by which the affairs of *God* are dispensed to and mutually by *God* unto men, in order unto *God*, as, they speak: whence eternal salvation is procured. That this office and function in the *Church*, whether *Apostolical* or *Sacerdotal*, is so of ordinary

ordinary necessity for salvation, that *one* cannot be without the *other*. There is no *Priesthood* but in the *Church*. It is no *Church* without the *Priesthood*, and that, I mean, by the ordinary *Episcopal Imposition of hands*; for wee think that not any *extraordinary* either *vocation*, or *Ministry*, but what's miraculous, is to be admitted. It altogether behoves them to work *miracles*, and by some [such] *sign* to confirm their function, who are not brought into the *Church* by *Bishops*, whose *successive institution* is derived from the *Apostles*: but either rise of themselves, or press in, as *intruded*, I know not whence [or by whom.] For whereas they pretend, that an *ordinary call* is to be retained and used, and that which must be adhered to, but in case of *necessity*, is

I

absurd,

The French
Reforma-
does un-
churched
for want
of *Episcopal*
Ordinati-
on, or *Mi-*
racles.

Their pre-
sences of
necessity
absurd,
&c.

Their in-
trusion rash
and scan-
dalous,
&c.

absurd, and rests upon a supposition of impossibility; for no such case either has been, or can at any time happen, unless the Lord deceive us, who hath promised, *The gates of Hell shall not prevail. Behold I am with you to the end of the world.* Now no man ought rashly to offer himself, no, not in an extraordinary way, to that Divine Ministry, instituted by God to so solemn an end; this is to thrust himself in at the window, or at a false door; unless hee will hear himself called a Theef and a Robber, and have that terrible question put to him, *Quomodo intrasti? How hast thou entred? For no man taketh this honour unto himself, but hee that is called of God, as was Aaron, Heb. 5. 4.* For Aaron at the beginning being called of God, by Moses, so exercised

cised the *Priests* office, *ἐν αὐτῷ*
ἐτιπιδύσας, *not skipping in of him-*
self. The *Lawyers* tell us, if any
man counterfeit an *Embassie*, he
is held guilty of treason, which
not long since, wee know was
practised, and found to be true.
Wherefore these are taken to
be as formal words of a *Commis-*
sion, *τὸ πνεῦμα καὶ τὸ ἅγιον ἔθετο ὑ-*
μῶς εἰς διακονίαν ταύτην, *for the Ho-*
ly Ghost hath put you into this Mi-
nistry, as *Nazianzen* rightly ex-
plains it, *εἰς διακονίας ὁμοιότητος* *non*
ταυτοότητος, *into the likeness, not the*
sameness of this Ministry. Nor
indeed does that *Sicut, as*, signi-
fie *parity*, but a *proportion*. Hee
was sent by his Father, to teach,
preach, minister, operate, &c. in
the same manner were they sent
to perform the same things, but
not the same way; for as *Nazian-*
zen speaks in another case, *βλέ-*

Hence per-
chance Bp.
Latimer's
expression;
p. 62.

The different mission of Christ himself, his Apostles, and their successors.

Melchior
Cane.

πρὸς τοὺς ἄγγελους, ἀλλὰ καὶ ὅς ἔχουσιν, καὶ Ἀρχάγγελους, καὶ ὅς δύνανται. *The Angels see, but according to their capacity; and the Archangels accordingly as they can.* Christ therefore, by reason of his hypostatical union, received in a *more excellent* manner, and by a *more excellent* mean, being sent from his Father, those *gifts* that were necessary for the executing his office. The *Apostles*, by reason of their familiar conversation, conjunction, immediate mission, peculiar commission, beyond all their future *successors*, in an *ordinary* way, were endued with personal power, that is, with certain gifts of *superabundance*, unto which their *successors* cannot, or ought not to aspire. The *privilege* granted by Christ to the Apostles, sayes *Melchior Cane*, the most learned, and most eloquent

loquent of the School-men, lib. 6. are referred one way to themselves, another way to their successors, because in the Apostles were Priviledges of more ample grace, than in those that were after them: as, for examples sake by those words. Whatsoever ye shall binde upon earth. And, as the Father hath sent mee, so send I you, we understand the Apostles to have received a general power over the whole world, which hee conferred not upon their successors, yet they have what sufficeth for present dispensation....

In our Pontifical, or Book of Ordination, as wee call it, the Bishop (descended by succession legitimately derived, from Augustine and Gregory of Rome) conferring holy orders, according to the Canons of the ancient Church, speaks thus to the Priest that is

The authority of our Bishops in conferring orders.

The busi-
ness sacred
& serious,
giving
power of
absolution.

to be ordained, who is fald down upon his knees. *Receive the Holy Ghost, manu decussatâ in caput impositâ*, hand upon hand laid a cross, like the letter X. whose sins thou doest forgive, they are forgiven; and whose sins thou dost retain, they are retained. This is no play on a stage, nor gesticulation in a serious affair. It is a sacred action, a serious business procured by prayers poured forth, fortified by the divine promises. The Bishop, that ordains, confers this power, not according to a bare shew, or the feigned and imaginary representation of a fable; but true, actual, real. And the person ordained, receives truly that power, not [only] in opinion. Both the Ordainer and the ordained, according to his mind, armed with the Divine interceding Authority, by the
the

the force and efficacy of that institution, wherein Christ conferred it on the Apostles, the Patriarchs of the Bishops in the Church, when breathing on them, he said, *As my Father hath sent mee, even so send I you. Receive ye the Holy Ghost. Whose soever sins yee remit, they are remitted unto them, and whose soever sins yee retain, they are retained.* This power received from his Father, conferred on the Apostles, deposited with the Church, hee transferred to their Successors, to be had in charge [and executed] by them. This in very deed Priests can exercise, nay, and do exercise, being endued with a legitimate and ordinary power, such as ours is. Let others [that have it not] look to themselves.

The derivation of this power.

A caveat for Calvinists.

F I N I S.